alone but only if they do not have to leave the mainland, but can get the individual animals that occasionally wander on the main beach.

They also hunt penguins, take the eggs from the nests, kill young, inexperienced cormorants with a kirri or fish with a hook bought from the whites. In general, however, the Hottentots, that today life along the coast, have become so completely accustomed to European food in the service of the whites, that they no longer know how to acquire food in the ways their grandfathers did. Eighty years (?) ago they

6. Benjamin Morrell jun., A Narrative of Four Voyages etc., from the Year 1822 to 1831, New York, 1841.

still fished in Whalefish Bay with wooden spears four-and-a-half meters long, which were cut from a heavy hard wood, caught heavy fish, weighing seven to ten pounds, with them at a distance of 25 meters and pickled them with salt which they obtained from salt springs near the bay.

With bow and arrow they killed quantities of seabirds, especially in the nesting season, buried them in the sand to get rid of their fishy taste until they turned green, then cleaned out their insides, skinned them and left them lying twice twenty-four hours in the sun; the rotten meat, so prepared, is supposed to have kept for many months.

A favorite food of the Hottentots, mentioned by Morrell, was warm, raw intestines of freshly slaughtered cattle.

Dolphins, which come right up to the beach in Whalefish Bay, may have been captured. The customs which were formerly observed in the preparation of dolphins are still well remembered. They took off all their clothes and naked cut up the dolphin. Touching the animal with the body except with the mouth was considered harmful. During the work they avoided touching themselves with their hands and used a little piece of wood for scratching. The flesh of the animal was cooked in sea water, rinsed in cold sea water and squeezed out. Before they put on their clothes again, they cleaned their bodies of any bits of the animal that might be clinging to them.

Among the lesser sea animals, certain mussels and snails have always formed one of the chief foods of the coastal dwellers from the Cape of Good [196] Hope up to Cape Cross. Great heaps of patellane shells mixed with bits of pottery and the remains of ostrich eggshells lie half buried in the sand dunes near Port Nolloth. Concerning the mollusks used for food, turn to page 31.

The large lobster, Jasus lalandii Lmk., which is evidently caught following the methods of the whites in a flat net set in a round frame and baited with snails, is also eaten. 226 [227]

The animal world of the interior offers more plentiful and tastier nourishment. Various antelopes and cattle are the chief source. There is scarcely any part of the body that is not eaten. That is the only thing that brings any variety into the meat diet, because the preparation of the meat is uniform: boiling it in water; roasting it in the fire; baking it in the hot ashes (the head whole); and drying it in the air are the only recipes. The last method is used with meat that is not eaten immediately or when the hunt has been so successful that not all the meat can be carried home. It is then cut in large thin pieces, salted and dried in the air (/hâ?, v.). 224 [262] [252] 251

In order to make even the skin tasty, they first roast it in the fire so that the hair burns off, then cut it in strips, beat it with stones until it is soft and boil it in water or preferably in milk. 252

Meat soup, uno-b, is not highly prized. On the other hand, the fat, either raw or as drippings, is the tastiest thing there is for the Hottentot palate. At times it is drunk hot by the cup. What they cannot finish in one sitting is saved to the last drop: a piece of freshly removed cowskin is shaped into a pompadour while wet and blown up. The bag then dries until it is hard and firm in its shape. Then an opening about the size of a thaler is cut off leaving a sharp edge and a strap is put on as a handle. Into this bag, //gu-hon, they pour drippings or melted butter and close the opening with cow dung. [243] 251 415

However highly the Hottentot prizes the results of the hunt, he reveals himself first of all as a herdsman by his high evaluation of milk. The Hottentot whom culture has not degenerated prefers milk to all other nourishment and in their folk tales it works miracles as the elixir of life. Warm from the cow (°/ai-Xoâi-b) or cooled (°/ā-daib), the fresh milk is mixed with various vegetables according to the time of year: the blossoms of the Acacia horrida willd. (//ha-nib, the flower of the thorn tree) and the green pea-sized fruit [107] of the ebony tree (Euclea pseudebenus E. Mey., called !ha-run) are chewed and spat into the milk. The green leaves of a plant with a bulb-like form (°/kâ-kib) are pressed dry in a pot over the fire and then mixed with milk to make a kind of dough (cf. vegetable foods). 262 252 254 [277] [278]

Milk that has been set aside, partially soured, yet still fluid, is, because it supposedly tastes like urine, called piss milk, °/ûtsib. °/ûtsib is milk, soured and allowed to become thick in a pail, the cream of which (!aoheb, also used as sweet cream) is churned into butter.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

stone falls down with force and buries the unfortunate animal beneath its weight.[1]

Fishing was also practised wherever possible, especially by the impoverished people. As tackle they used hooks of animal's teeth or of bone, nets knotted of bark fibre, basket traps of reed, and a pointed stick answering the purpose of a spear. At a later period their hooks were made of iron, and their lines twisted of animal sinews or catgut. They had no boats, but they were fearless swimmers and boldly threw themselves into the sea to reach a neighbouring rock, from which they fished with hook and line or harpooned the fish with their long wooden spears attached to a line. In rivers, creeks, or inlets they waded into the water to some distance from the bank, and when they saw a fish swimming within their reach pierced it with their pointed stick. Sometimes weirs were made in favourable situations along the shore, enclosing considerable spaces left nearly dry at low tide. In a similar way baskets were sometimes stretched across a stream in a shallow part. Men would stand behind these, while others waded up stream from a point below, driving the fish before them to the basket traps, where the men standing behind would then catch and throw them on the shore.[2]

Special Observances

As in the case of the Bushmen, hunting among the Hottentots is bound up with a variety of social usages and special observances. We have already noted that among the Namas, for example, the chief claims a part of every animal secured in the chase, a tribute sanctioned to him by the belief that the game are his herds. But even the remainder of the flesh cannot be appropriated for himself by the hunter; if game is brought home the whole camp collects about the house of the possessor till all the meat is consumed. This sharing of food, however, is not restricted to game; it is, as we have observed, a custom running all through Hottentot life.

More interesting perhaps are the usages specifically connected with hunting by pursuit, and rebelling the danger and above all the uncertainty with which this method is accompanied. If a man is out hunting, says Hahn, his wife will kindle a fire. She may not do anything else but watch the fire and keep it alive, for should it go out her husband will have no luck. If she does not like to make a fire,

[1] Schultze, *op. cit.*, 200-1; Kolb, *op. cit.*, 108; Wikar, *op. cit.*, 102.
[2] Kolb, *op. cit.*, 109-10; Moffat, *Missionary Labours and Scenes in Southern Africa*, 89-90; Hahn, "South-West Africa," 69.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

SUBSISTENCE.

The Gorinhaikonas or Watermen close to the Cape do not have cattle like the rest, and accordingly live by catching fish, which through poverty they trade to our countrymen for bread and tobacco. Most of the others do not know how to fish, nor have they any vessels to use on the sea. Similarly all their journeys by land take place on foot when they wish to change their camp or visit their friends. Instead of horses they have big oxen, on which they transport their shelters and goods from one place to another. They lead and guide the oxen by means of a small stick passed through the nose like a bridle.[*]

The Kochoquas or Saldanhars all maintain themselves by animal husbandry. They have over a hundred thousand horned cattle, all fine beasts, and about as many sheep again, which instead of wool have longish coloured hair. The Little and Great Karkhortiquas and Hessaas, like their neighbours the Kochoquas, live on an abundance of fine cattle. This is their one hope and trust, for all these people have nothing else than their cattle on which to live in the dry summer time; but in the winter, which as already mentioned is also the rainy season, certain little roots, their usual food, grow in the ground. None of all the Hottentots cultivate the soil, save only the Hessaquas, who support themselves by planting the root dacha.[†]

Many of the Hottentots, especially the Gorinhaikonas or Capemen, hunt as a means of livelihood. Hunting among them is conducted as follows: whenever at night they hear any wild animal, be it elephant, eland, rhinoceros, leopard, buck or horse, then all the able-bodied men rush out, shouting or clamouring loudly, so that the animal retreats out of fear. But if any beast of prey appears in the daytime, then all who can bear arms, even as many as two or three hundred, each armed with a couple of assegais, rush out shouting and screaming violently, and proceed to surround the animal. They keep this up until it attempts to flee back out of the undergrowth, when everyone must

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[*] should, since one previous or another, decline supplying it.
(Mentzel, Beschrif. Afr.)

[*] Even within quite recent times young oxen were trained by the Hottentots to carry burdens or to be ridden. The pack-oxen were used for carrying the mats and poles of the huts, together with a few household utensils, bound on securely with ropes. The riding-oxen were generally guided by a bridle of raw hide, attached to a piece of wood or leather passed through the cartilage of the nose and serving as a bit (Schapera, op. cit., 58).

† [The author is probably correct (cf. p. 40, col. 1). — Ed.]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XXV.

Arts and Crafts.

Two might as well look for jewels in a sty as for arts in this degraded people. Since however they wear skins sewn together with the needle, they cannot be absolutely said to be without arts and crafts. Their needles are of iron (for they have mines and, as I guess, very rich ones) or of ivory, and for thread they use the sinews of animals. They shave their hair skilfully with sharp reeds, whence it follows that they are acquainted not only with the tailor's and the barber's craft, but also with that of the smith.

Hence they are governed to a certain flattering conceit of themselves, although in truth they are rude creatures with no literature of any arts except the humblest. Thus one of their chiefs gazing at a watch, and instructed by the owner in the use of it, said: "Why should not the Hottentots also make ones as good?" Some manufacture and play a musical instrument with the appearance and function of a flute [*]). Some pretend to the use of magic and would have it that they can catch fish by playing on the flute [**]).

CHAP. XXVI.

Their medical practices.

It is claimed that the human race has learned many methods of healing from the brute creation: for instance, emetics from dogs; from the ibis, an Egyptian bird, the use of the clyster; from the hippopotamus, common in those parts, phlebotomy; from goats, the excellence of dittany; from swallows that of chelidony; from snakes of Ammi; from buds of the narrow-leaved plantain; from the weasel of rue; from the monk of wild marjoram; from hearts of ivy; from stags of the artichoke; for it is true that nature is the teacher of all these. Why, then, should we be surprised if these peoples, brutish though they be, have some method of healing? Like Podalirius and Machaon in the Trojan war who, did not so much apply their remedies to patients or to every sort of disease, but were accustomed especially to treat wounds, as Celsus says. Thus surfeit and shivering are the chief, nay, the only remedies of the Hottentots, for all they fear is

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[*]) This may possibly refer to the reed pipes of the Hottentots, already described by Dapper. See above, p. 38.

[**]) I can find no confirmation for this statement.